The

Non-Subscribing Presbyterian

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Notes of the Month.

With the coming of April we are wont to experience feelings of relief, for the brighter and longer days and the flowers and fresh foliage of garden and hedgerow mark the end of the winter season. The latter has seemed to most of us unusually protracted and trying. The thought of the war has never been absent from our minds. In whatever activities we may have been engaged, they have had as their constant background the terrible struggle on the Continent. Even now, when we gladly welcome returning spring, we cannot forget that, while the better weather will lessen the hardships of the men in the trenches, it will also mean more extended operations at the front, with consequent greater risks and losses for our brave troops. But we must see to it that the increasing of their self-sacrifice means no diminution of our own. On the contrary, while they are nobly doing their duty abroad, we shall be setting for ourselves an equally high standard of duty and self-sacrifice at home. Easter, with its reminder of the greatest self-sacrifice the world has known, should make a particularly solemn appeal to our minds and hearts, impelling us to greater endeavours and to a nobler constancy. There is as yet no clear indication of a speedy end to the war. Many months may have to elapse before the demands upon our patience, our fortitude, our philanthropy become less imperative. It is at such a time that a great opportunity is afforded our faith to reveal its resources of consolation and of encouragement, as well as to disclose its capacity for stimulating unselfish thought and action. We feel assured that there will be no lessening of our loyalty to our Church, even though we make increased efforts to meet the demands coming to us from without. Just in proportion as our trust in God grows strong, and our love to man more manifest, are we true to our conviction that in the commands to love God and man our religion finds its most fitting expression and appeal.

* *

To very many of our readers it will be a matter of heartfelt regret that the Rev. Thomas Dunkerley has resigned the pulpit which he has so devotedly held for many years at Comber. We understand that the resignation is not to take effect till midsummer, but already in anticipation we see the

process of severance completed and an old and honoured member of our community no longer in our midst. It is some satisfaction to know that while with us we gladly did him honour in ways suggested by his character and devoted labours. He was one of the first to become Moderator of our Non-Subscribing Church, and was re-elected for a second year to that responsible position. With characteristic devotion, he threw himself whole-heartedly into the duties of his office, and not a little of the success which attended the launching of the new Sustentation Fund was due to his earnest advocacy. His long ministry amongst us, his gracious personality, his readiness to undertake any duty which might further our faith—all these things have greatly endeared him to many friends. We most heartily sympathise with the members of the Comber Congregation, for a ministry of thirty-five years must have created ties of a specially close and sacred character. Our most earnest hope for them is that when the time arrives to consider a successor they may find one worthy to follow in his footsteps.

* *

It may be in the recollection of our readers that this is the year in which the Triennial Conference should fall, and that it was originally determined in pre-war times that it was to be held in Leeds during the present month. But after the outbreak of war the plan was reconsidered, and it then seemed likely that there would be no Conference at all this year. The prospect of this aroused so much dissatisfaction in some quarters that the matter was re-opened at a recent meeting of the National Conference Committee. Now, we learn that it was decided "that meetings of the Conference on a modified scale be held in London on September 28th and 29th, to include a religious service, a public meeting, the business meeting, and a session for the report on public worship." Personally, we think this is a wise decision, and that it would have been a mistake to have discarded the meetings altogether. It is precisely at such a national crisis as this that many of us would be grateful for a calm and reasoned pronouncement on some of the great moral and religious issues raised by the war.

THE CHRISTIAN SABBATH.

By Rev. Eustace Thompson.

Rev. i. 10—"*The Lord's Day.*"

It was on the Lord's Day, says John, that he beheld that series of marvellous visions described in the last book of the New Testament; and a contemporary writer tells us how the Christians ceased to "Sabbatize," and lived "according to the Lord's Day." Those are probably the two earliest instances of extant literature in which the first day of the week is thus referred to. It was so designated by the disciples because it was the day on which the triumph of the Master's spirit was testified in the revelation vouchsafed to them of his resurrection from the dead. The seventh day was the one which God had hallowed for the Jews, to be a day for rest and meditation and religious exercise. But the Jewish attempt at the thorough sanctification of the seventh day came to be so marred by punctiliousness, that instead of a Sabbath—a day of rest—it had become a day of burden grevious to be borne. That is why the Christians ceased to sabbatize the seventh day in the literal manner of the Jews, and began to sanctify the first day according to the spiritual teaching of their Lord.

Jesus had taught that the Sabbath was made for men, not men for the Sabbath—that men should be the masters, not the slaves, of the day. It has been made for us for our good. We have been divinely taught to set it apart from the other six days of the week. What is the fit and proper way in which to make use of it? If it is ours, is it a day we are at liberty to do just as we like with, each one of us, without regard to any necessity, or good, or desire, or opinion of anyone else, and without reference to the special relation to God Himself, which it inevitably has, in the fact that it is He Himself who has given it to us? Certainly not. There is nothing which the written commandments or the

tacit demands of civilized society—to say nothing of the Christian religion—permits us to be masters or lords of in such an unlimited sense—whether wife, or child, or servant, or beast, or land, or house, or bread, or tool, or money, or even time.

There is a special fitness in calling the Christian Sabbath the "Lord's Day," seeing that it is that on which, according to tradition, He rose from the dead that we might rise from sin. To abstain from doing evil is not enough. If that is all; if we are not sunk in sin, we shall be only floating on the surface. To rise above it, we shall have to study to do good. What more fitting occupation, then, for at least a portion of the day, than to meditate on sin and holiness; to seek to catch from others, and to others to impart, holy aspirations; "to render thanks for the great benefits we have received at God's hands; to set forth His most worthy praise, to hear His most holy Word," and to offer up supplications for ourselves and all men?

REV. THOMAS EMLYN.

By S. Shannon Millin, B.L.

The Rev. Alex. Gordon, M.A., has recently presented to the National Portrait Gallery of Ireland an engraving of Rev. Thomas Emlyn, by Van der Gucht, which the Governors and Guardians have been pleased to accept, and hang upon the walls of the National Gallery in Merrion Square, Dublin. Although Emlyn was an Englishman, his connection with Ireland entitles him to a prominent position in our National Gallery. Thomas Emlyn (1663-1741) reached Dublin in May, 1691, and was ordained as colleague to Joseph Boyce, minister of the Presbyterian congregation then worshipping in Wood Street. This congregation removed to Strand Street in 1764, and in 1863 they removed to the new Unitarian Church which they had built in Stephen's Green.

In 1702 Emlyn printed in Dublin "An Humble Inquiry into the Scripture Account of Jesus Christ." The Chief Justice Pyne issued a warrant to Caleb Thomas, a Baptist deacon, who seized the author with a part of the impression. At the end of Easter term, 1703, the Grand Jury found a true bill against Emlyn for publishing a blasphemous libel. The trial came on for hearing in the Queen's Bench before the Lord Chief Justice Pyne and a jury, on 14th June, 1703. The two Primates

and four or five bishops had seats on the Bench. Publication was not proved, and Pyne, C. J. told the jury, in his charge, "if they acquitted him, my Lords, the bishops were there." The jury found a verdict of guilty, and Emlyn was committed to gaol to be brought up on the 16th June for sentence. On 16th, when he appeared for sentence, the Solicitor-General (Brodrick) moved that the prisoner should be allowed to retract. This Emlyn refused to do, and he was accordingly sentenced to be led round the Four

Courts with a paper of accusation on his breast, to a year's imprisonment, to be extended until he had paid a fine of £1,000, and found a security for good behaviour during life. Emlyn was at first allowed to remain a prisoner in the Sub-sheriff's house at his own cost. On 6th October, Pyne, C. J., ordered his removal to the common gaol, where he lay five weeks, till his health failed. A writ of *habeas corpus* was issued for his removal, under which he was transferred to the Marshalsea. Through the influence of the Lord Lieutenant, James, Second Duke of Ormonde, the fine was reduced to £70. The Primate of Armagh (Narcissus Marsh) demanded as Queen's Almoner, a shilling in the £ of the original fine, but had to be satisfied with £20, which was paid in addition to the £70 fine. Emlyn was released on Saturday, 21st July, 1705.

Speaking of this trial, Mr. Robert Holmes, one of the most distinguished members of the Irish Bar, says :—" In England Emlyn might have been indicted and tried in the temporal courts upon the penal statute 9 and 10, William III. c. 32, but there was no such statute in force here. He was therefore indicted at common law; not, however, for denying the Trinity, for that was an ecclesiastical offence, but for blasphemy; and to support that charge, a purely ecclesiastical offence was relied on. Indeed, so conscious appear his prosecutors of the weakness of their case, that an attempt seems to have been made to re-unite in this instance the temporal and ecclesiastical jurisdiction, which had been separated ever since the Norman conquest; for the two Archbishops of Armagh and Dublin took the Bench, and the Chief Justice told the jury, if they acquitted the defendant: " My Lords, the Bishops were there."

Emlyn died in 1741, and was buried in Bunhill Fields. Some years ago the Rev. A. Gordon visited the cemetery, and had great difficulty in identifying the Emlyn altar tomb, as the shield of arms and inscription on the covering slab were absolutely obliterated. On the sides, however, were broken inscriptions referring to members of the family, and Mr. Gordon, at his own expense, had the name THOMAS EMLYN cut on the lower edge of the slab, and the letters blackened. Some years afterwards Mr. Gordon found that the pigment was washing out, and he had it replaced with lead.

VISITATION PRESBYTERY AT TEMPLEPATRICK.

A VISITATION of the Old Presbyterian Congregation of Templepatrick was held by the Presbytery of Templepatrick on Thursday, 11th March.

ORDINATION OF ELDERS.

A service for the ordination of Elders (Messrs. William Gault, Robert Thompson, and John B. Moore) took place in the Meeting House, at 11 a.m., at which some fifty persons were present, including the ministers of the seven churches of the Presbytery of Templepatrick, and the Rev. E. H. Pickering, of the Presbytery of Antrim. The first part of the service was led by the Revs. Eustace Thompson and W. G. Marsden (Moderator of the Templepatrick Presbytery), the Scripture lessons being the 18th chapter of Exodus and the 6th of Acts.

The ordination address was delivered by the Minister of the church, the Rev. Alfred Turner. He began with the defence of the principle of organisation implied in Church government. Organisation, he said, is to be met with in philanthropy, in industrialism, in commerce. It may be regarded as the very life of naval and military affairs. To ensure achievement it is necessary to move in organisation, in obedience to rule and regulation. The work of the Church is no exception; it must be done as the work of an organised force. The objection that Jesus worked as an individual, and not as a member of any organised system is open to debate. One of the first things he did was to gather together twelve disciples, whom he instructed, and who accompanied him throughout his ministerial life. Out of that beginning of organisation have grown up systems which make up the Christian Church to-day. From such species of organisation as existed in their day, as described by the New

Testament writers in general terms, have been evolved the different conceptions of Church government now existing. Presbyterians feel quite sure that they find the original design of their own system in the New Testament. Mr. Turner instanced the two cases in the Book of the Acts of the Apostles of the election and ordination of teachers and rulers. In the first chapter, the appointment of Matthias to be an apostle ; in the sixth, in which the multitude of the disciples were directed to look out among them seven men of honest report and full of the Holy Spirit, who were afterwards ordained by the Apostles by prayer, and by the laying on of their hands.

It was that ancient custom of ordaining elders after they had been elected by the members of the Church that was now being observed. Turning to those who were to receive ordination, not, as he explained, by the laying on of hands, but by the right hand of fellowship, he exhorted them to magnify their office, to think much of it, and to live up to the high standard which it called for—to make it of such importance that young men growing up in the congregation might think it an office worth striving for. They were to co-operate with the minister in the work of the Church, and to remember that the Church was theirs, and not the minister's. Ministers came and went, but the lay elders. having received their religious home from their forebears, should take care of it, and hand it on in like manner to their successors. If they had much to occupy their time, they did well to remember the injunction to be "not slothful in business," but they must remember the other injunction of equal importance conveyed in the phrase, "serving the Lord." They were not to develop into the character of the "unco' guid," nevertheless they were to be men grave and circumspect of bearing. They were to remember always, wherever they might be, that in a very real sense they represented their Church, and stood for the best life of the community.

PRESBYTERY MEETING.

At the conclusion of the Ordination service, the congregation remained seated, and the meeting of the Presbytery was constituted by prayer by the Moderator, who subsequently put a number of questions—five to Messrs. Robert Thompson and J. B. Moore, Commissioners, and six to the Minister of the church. From this examination it transpired that the church property was in good repair, the finance in a healthy condition, and the account books, registers, and other records in good order, and well kept. An ancient Session Book was produced, and Dr. John Campbell being asked to describe it, said the first entry in the old Session Book begins—

"The admission of Mr. Anthony Kennedy to the parish of Templepatrick (by the providence of the Great God) was the penult day of October, 1646," etc. The record then goes on until we come to an entry beginning—

"405 Session of Templepatrick holden the 4 day of December, 1660," etc.

Up to this point the minutes are in the same handwriting, but at the end of the above entry there is half-a page blank, and on it is written in the hand in which the minutes are continued—

"This blanke upon the persecution of the prelates."

On the next page the record is resumed as follows :—"The ordour of our communion after ten years vacancie by the persecution of the prelates : our preparation Sabbath the 19 of Juin 1670 : our communion Sabbath the 26 of Juin, 1670," etc.

The last entry is dated Jan. 8, 1744.

Another Session Book, which is said to have been lent to the late Rev. William Bruce, of Belfast, is not now forthcoming.

The Moderator said that the congregation and minister were to be congratulated on the result of the inquiry. In fact Mr. Marsden himself was so favourably and so powerfully impressed by all he had seen and heard, that he seemed to be in the condition of the Queen of Sheba, who, under well known circumstances, had no more spirit left in her. But it was arranged that the formal finding of the Presbytery should be delivered from the pulpit of the Templepatrick Meeting-house by the Rev. S. E. Bowen, of Crumlin, on Sunday, 28th March.

LUNCH AT CASTLE UPTON.

At 1-15 the meeting adjourned for lunch, provided by Dr. and Mrs. John Campbell, at Castle Upton. The following toasts were drunk :—"The King," proposed by Dr. Campbell ; "The Presbytery of Templepatrick," proposed by Dr. Campbell, and responded to by the Moderator ; "The Presbytery of Antrim," proposed by Rev. A. Turner, responded to by Rev. E. H. Pickering ; "Dr. and Mrs. Campbell," proposed by Rev. S. E. Bowen. This last toast was heartily responded to by the Doctor, who invited Mrs. Campbell, by way of alternative, to make a speech but as he was apparently not willing to take up her business of making coffee, nothing came of it.

The adjourned meeting of the Presbytery was held in a room in the Castle at 3-40 p.m., and terminated at about half-past four.

ANNUAL CONGREGATIONAL MEETING.

In the evening, at 7-30 o'clock, the Annual Meeting of the Templepatrick Congregation was held at the Roughfort School, and was well attended. The spacious school-room wore an air of cheerfulness and hospitality. After tea the chair was taken by the Rev. Alfred Turner. The Secretary presented the Treasurer's statement of accounts, which was adopted, and ordered to be printed and circulated through the congregation. The amount of stipend and of the Sunday collections both showed an increase. A contribution of £5 14s. had been paid to the new Sustentation Fund, and a grant of £18 9s. had been received in return—a good investment, the Secretary suggested. The total congregational income for the year showed an increase of £34 10s. 5d. by comparison with the year before. The election of officers and committee for the ensuing year then took place, Dr. John Campbell being appointed chairman.

Three of the ministers who had been present at the earlier proceedings of the day, and had remained by invitation to the evening meeting, and also the Rev. G. Vance Crook, who had cycled from Antrim, were called upon to speak in turn. Rev. J. A. Miskimmin gave expression to the gratitude felt by all the visitors for the kindness received at the hands of the congregation, observing that they had not been unmindful of entertaining strangers. He gave the complete quotation, but did not explicitly imply that he supposed the people of Templepatrick had found that in his own case they had entertained an angel unawares. He revived historical reminiscences of the congregation, and referred to his own early acquaintance with the district of the Six Mile Water. He exhorted them to live in a manner worthy of their traditions. Rev. Eustace Thompson took upon him to urge the members to be more constant in their attendance at public worship, asking them whether it was too much to expect of every family that it should be represented by at least one member on every ordinary occasion, pointing out that an attendance made in the right spirit would in itself constitute an act of prayer, and, if the distance was a long one, would have the efficacy of a pilgrimage, the virtue of which should depend upon its being a demonstration made in the cause of righteousness. He also appealed to the Elders who had been ordained that day to act on the principle of those who were teetotallers for the sake of others, but to be "teetotallers" in the sense of abstaining from every form of evil for the sake of their fellow worshippers. Rev. W. G. Marsden spoke of connections between the churches of Templepatrick and Ballycarry through the family of the late Rev. Moore Getty, for fifty years the respected minister of the latter church. He also spoke with gratitude of the valuable work done on behalf of the Non-Subscribing Presbyterian Church by Dr. Campbell, instancing his historical sketch, the part he had taken in the inauguration of that Church, and the establishment of its Sustentation Fund. Rev. G. Vance Crook spoke of the value of discipline as a source of strength in a Christian community. He related how John Wesley, the preacher of Arminianism, had been a far less popular preacher than George Whitfield, the preacher of Calvanism, but had nevertheless ventured to predict that the work of Whitfield would

prove a rope of sand for want of discipline, and he urged that if they would have due regard to the value of discipline, the Non-Subscribing Presbyterians might have confidence that their work would not prove a rope of sand.

Dr. Campbell, who expressed himself willing to speak, if only because he thought it desirable that so much English influence—as might be supposed in some of the former speakers—should be watered down, referred to important work that had been set first before the Presbytery, and afterward would be offered as an enterprise for the churches, which if they should undertake it in real earnest, worthy of Celtic indomitability, was calculated to make a great difference to the life of the country. An allusion to an alleged trait of the English character put one of the English ministers into a state of some excitement, which was nearly provocative of general merriment, in which it became easy for him to recover equanimity.

During the evening songs were sung by Miss May Henderson, and by Messrs. Archie Campbell and John Caruth, the former being accompanied by Miss Susie Birkmire. The meeting was closed with the National Anthem, followed by the benediction, pronounced by the Rev. Alfred Turner.

At the close of a successful day, the company dispersed at a quarter past ten o'clock.

EUSTACE THOMPSON.

DOMESTIC MISSION TO THE POOR.

ANNUAL SERMONS AND MEETING.

THE Annual Sermons on behalf of the above Mission were preached by the Rev. E. Savell Hicks, M.A. (Dublin), on Sunday, 7th March—in the morning in the First Presbyterian Church, Rosemary Street, and in the evening in All Souls' Church.

On the following evening the Sixty-second Annual Meeting of the Subscribers and friends was held in the Central Hall, Belfast, with J. W. Kempster, Esq., in the chair.

There was a large and representative attendance, and after devotional exercises, conducted by Rev. E. Thompson, the Committee's report was submitted by Miss C. Bruce, the hon. secretary. This stated that, though the year under review had been an anxious one for all who were concerned with the welfare of the poor, the Mission had tried to take its share of the responsibility, and to help to mitigate the privations that came under the notice of the Missionary and workers.

The discontinuance of some of the evening classes was inevitable, but the girls of the Malcolm Guild had organised a working class to provide comforts for the soldiers, and a large number of useful articles had been made and distributed.

The Mission building had been completely renovated during the summer, the cost being defrayed by part of the bequest received from the late Lady Harland.

Reference was made to the death of Mr. John Rogers, who was the senior trustee of the Mission property, and the Committee were grateful to Mr. Bowman Malcolm, who had consented to fill the vacant trusteeship.

Mr. J. M'Kenzie (hon. treasurer), submitted the statement of accounts, which, though showing a debit balance of £1 1s., was considered satisfactory.

Rev. F. Woolley presented his annual report, which dealt at length with the varied activities of the Mission. It was a fine record of good work, well done. The usual agencies had been carried on with increased vigour. The religious services and Sunday schools showed marked progress. Fifteen young men had responded to the call of King and Country. Mr. Woolly referred to the implication that the wives of soldiers and sailors were spending their allowances foolishly, and living recklessly, and stated that from his experience such was not the case. It may be true in a small number of cases, but certainly not in the majority. In nearly every case these women had experienced a bitterness that few of those present could meet without shrinking, and after waiting weeks for their separation allowances, it could not be expected that

on receiving what was to them a large sum of money, they had in all cases used it to the best advantage. After six and a half years' work, with its inevitable load of disappointment, his opinion of the working women of Belfast had never been higher than at present. The report dealt in detail with the various classes, and the relief work accomplished, and bore testimony to the interest of workers in the progress of the Mission. In connection with the work accomplished by the Malcolm Guild, the money for wool, etc., had been subscribed by Alderman and Mrs. Tougher and other friends, to whom Mr. Woolley extended, as to all friends and helpers, his deep gratitude for the generous aid they had rendered. The Chairman, in moving the adoption of the reports, said that they were a plain and straightforward record of much good work accomplished. The thing that surprised him was that it had been accomplished at such a small cost. There were many agencies in connection with the Mission, but what seemed to be its principal object and purpose was visitation and relief; and to his mind the kernel of the reports was given in these simple words of the Missionary :—"I have paid 1,100 visits during the year, and have done my best to help and strengthen the people with whom I have come in contact." It was gratifying to know that no fewer than 15 men who had participated in the help of the Mission had joined the Colours. They must all of them send their hearty wishes for a good, honest fight for the right, and to return safe and sound with the honour of our country in their hands. The balance sheet was most creditable, and the money was spent in a manner which showed careful management. The administration of the National Fund had not been on such sympathetic lines as they had reason to expect. Fortunately or unfortunately, he happened to serve on several relief committees, and he believed, taking them generally, they were almost entirely of a sympathetic disposition. He felt sure it was not for want of sympathy that there was any cause for complaint, and as regarded that being the only church in Belfast not being officially represented on the Executive Committee charged with the administration, he could say that he hoped they would knock at the right door and it would be opened. He saw personally no reason why it should be otherwise. Regarding the cost of living, they must realise the tremendous difficulty there was in preventing the rise of prices in the course of a war such as they were engaged in, and as to the drink problem, it was most gratifying to read that the wives of their soldiers and sailors did not spend their money foolishly. It seemed to him that the artisans of Belfast were not more intemperate, and perhaps were less intemperate, than those in many parts of the United Kingdom. If there was to be any legislation on the subject, he trusted it would be of a non-class character, and that it would apply to all classes. That society in a way resembled the Red Cross Society. It was dealing with the fallen or those who were struggling in the great fight of life. They must, however, look forward with hope that at some future date they should not have to have those missions. That really depended upon whether human nature was changing or not, and that was a difficult question to answer.

Mr. J. E. Barker seconded the motion.

Rev. E. S. Hicks, in supporting the motion, said he would like to congratulate the Domestic Mission both upon the work they were doing so efficiently and so well, and upon the missionary they were so fortunate to possess. After listening to the business-like reports, he agreed with the Chairman, that an enormous amount of good had been done for the money, and he would go further and say it was really a model of efficiency and management. Nobody knew except those who were engaged in the work, the enormous labour entailed to those who gave up their time to this kind of work, and how difficult it was to maintain a cheery optimistic spirit when one had to work under most depressing conditions.

The motion was adopted.

On the proposition of Mr. E. Gordon, seconded by Rev. E. H. Pickering, B.A., a resolution was passed, acknowledging

gratefully the services of Mr. and Mrs. Woolley, and assuring them of the continued confidence and sympathy of the subscribers in their often difficult and arduous work.

Rev. Geo. J. Slipper proposed a resolution, thanking the voluntary workers for their help, and especially Dr. Malcolm Brice Smyth, for his kindness to the sick poor. In speaking to the resolution, Mr. Slipper bore tribute to the valuable help of the voluntary workers who so materially helped the missionary in his work. It was gratifying to find Dr. Malcolm Brice Smyth continuing the beneficent help that had been so generously rendered by Dr. Brice Smyth and the late Dr. S. Brice Smyth, whose services to the mission folk he had personally known were so kind and sympathetic.

Mr. Hugh Erskine seconded the resolution, which was carried unanimously.

The Committee of Management and also the Ladies' Committee were reappointed, on the motion of Rev. J. A. Kelly, seconded by Mr. Harold Thomas, and the proceedings concluded with a vote of thanks to the Chairman, proposed by Rev. H. J. Rossington, M.A., B.D., and the benediction pronounced by Rev. E. Savell Hicks, M.A.

Obituary.

MR. D. W. SHAW, Castlewellan.

With profound regret we announce the death of Mr. D. W. Shaw, of Drumaroad, Castlewellan, on Sunday, 14th February, at the age of 76. Mr. Shaw resided for over 50 years in Drumaroad, carrying on the business of corn and flax miller, as well as farming. In social relations he was well known in the district, and highly esteemed by all acquainted with him, and among his intimate friends, and in the bosom of his family he was revered and beloved. All his life he had been a prominent member of Clough Unitarian Church, and for many years served on the Committee. His decease means a great loss to that congregation. On Wednesday following his remains were laid to rest in Clough graveyard. His funeral was very largely attended, and that testified to the general sympathy felt for the widow, daughters, and son in their bereavement. The chief mourners were—Mr. Hugh Shaw (son), Mr. Robert Shaw (brother), and Messrs. R. A. Johnston, of Dundrum; Jack Gordon, of Annalong; and E. J. Bailie, of Clough (sons-in-law). Rev. J. D. Davies officiated.

MRS. JAMES HUNTER, Lake View, Antrim.

It is with feelings of deep regret that we record the death of Mrs. James Hunter, wife of James Hunter, Esq., J.P., of Lake View, Antrim. The news of her death on Monday, March 8th, did not come as a surprise to those who were intimately acquainted with her. Her resigned and patient spirit was ready and anxious to "depart and to be with Christ, which is far better." Her union early in life with Mr. James Hunter was fraught with great happiness to both. She was a true helpmeet, and truly it can be said of her, "She looketh well to the ways of her household." As wife and mother she was indefatigable in her unselfish exertions for the welfare and happiness of her loved ones, and her labours were not in vain. Her children repaid her devotion, and with tender solicitude delighted to minister to her comfort and enjoyment. We tender our deepest sympathy to him who has lost, for a little while, the companion of almost half a century; to the four sons and two daughters, and to the large and influential family circle that mourn her loss. The funeral was on Thursday, March 11th, to the New Cemetery, Antrim. The service in the home, and at the grave side, was conducted by her minister, Rev. Geo. V. Crook. The cortege, which was one of the largest which has passed through Antrim for many years, represented nearly all the leading people of Antrim and neighbourhood. A memorial service was held in the Old Presbyterian Church, Antrim, on Sunday, 14th March, when Rev. Geo. Crook preached from the words, "Let not your heart be troubled, neither let it be afraid."

MR. SAMUEL ERVINE.

By the death of Samuel Ervine our church in York Street, Belfast, and the Unitarian body in Ireland have lost a most devoted and earnest helper.

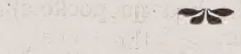
He was born at Altafort, near Dromara, Co. Down, on December 18th, 1859. His father, James Ervine, held the very responsible position of land steward to Mr. Wm. Cowan Heron. On the death of James Ervine, Samuel was offered the post in succession to his father (and grandfather), but he concluded there was a larger field for his energies in Belfast, and in September 1888, he took up duties with the (then) horse tramways company. In a brief space the (then and now) manager, observing his abilities, promoted him to to the responsible office of Superintendent of the Chief Depot. His intimate knowledge of, and love of horses, caused him to be shortly promoted to the Knock, and when the company was bought out by the City Corporation, and the system converted to electric haulage, he soon adapted himself to the still more responsible duties. Here he remained until his death.

The following from the "Belfast Evening Telegraph" speaks no more of his invaluable services and the universal esteem in which he has been held than bare facts:—"By the death of Samuel Ervine, the Belfast Corporation Tramway Department has lost one of its most respected and reliable employees. He may be termed a tramway veteran, having been over twenty-six years in the service. His efficiency and reliability in the old company had not passed unrecognised. His duties were of the most important nature. An indication of the esteem in which he was held is provided in the compliment paid him by the General Manager, when the latter was speaking of his death:—'The Department had not a better man in its employment.' Popular with all who knew him, his passing will be widely mourned, and the deepest sympathy is extended to his widow and family in their sudden bereavement."

In September, 1894, he passed through the great trouble of the loss of his second beloved daughter. He was, nearly three years ago, found to be suffering from heart trouble, and this was succeeded by a serious illness, during which his life was despaired of. By the devoted and unremitting nursing, however, of his loving wife, his remaining daughter and two sons, he rallied, but was never again strong. A few weeks ago he had a second attack, and with internal complications of disease, went through a period of intense suffering, and passed away peacefully on 13th March.

His character was one of unswerving adherence to our Church. He was an enthusiastic Unitarian, and on one occasion, when a local Episcopal clergyman, lecturing on Unitarianism, had made some misrepresentations of our theological position, he there and then in the church bearded the lion in his den, and in the presence of a crowd of listeners, corrected the clergyman of erroneous representation of what Unitarians stand for. He was a man of most upright and honourable dealing, full of thought for others. There was not a particle of selfishness in his composition. He overflowed with the milk of human kindness, and full of affection for all his friends and home, was characterised by his beautiful spirit of love and devotion—a Christian indeed. We shall not look upon his like again. The undersigned was amongst his closest friends, and held a place of special regard, and his affection continually shewn in this direction was fully reciprocated. The funeral was to the family burying-ground at our Meeting-house, Dromore, the service at the house being conducted by Revs. A. O. Ashworth and J. D. Davies, and at the grave by Rev. A. O. Ashworth and Alfred Davison.

"May many an evening's sun shine
Sweetly on his grave."



"The web of things on every side
Is joined by lines we may not see,
But, great or narrow, small or wide,
What has been governs what shall be;
No change in childhood's early day,
No storm that raged, no thought that ran
But leaves a track upon the clay,
Which slowly *hardens* into man."

TWO THOUSAND FEET BELOW.

By A. L. Aiman.

(*Concluded.*)

Fire-damp is the name given to the explosive gas. Choke-damp is the deadly, suffocating carbonic acid gas resulting from an explosion of fire-damp. And the galleries are cut off by the brattices and doors, for the purpose of confining the fire-damp or choke-damp to as small an area as possible, and also to more efficiently ventilate the mine by diverting the currents of fresh air.

But our guide signals us to rise, and we follow him into one of the side galleries. Here we come upon a couple of real live miners getting the coal. They are airily clad in what look like bathing drawers or knickers. Their tools are short-hafted picks and shovels. They hew away at the face of the coal, and as it breaks down it is carried by their boy, or "hurrier," to a tub at the entrance of the gallery, and so sent to the bank top.

Owing to the confined space the miners must do their work kneeling, and sometimes lying. It is hard, heavy, and dangerous work.

"Where are the rest of you?" someone asks.

"Everywhere about, in little holes like this."

"Let me pick a piece of coal," asks the Blue Girl, nothing in the way of grime daunting her.

She takes the pick, aims a blow at the wall of coal (just missing taking out the miner's eye as she does so), and by great good luck brings down a piece the size of a pigeon's egg! Applause!

"Yon's a gradely lass," says the miner in a stage whisper to his mate. On hearing which two half-crowns pass from the pocket of the Blond Man to the possession (he had no pockets) of the gallant miner.

We must now make our way back to the foot of the shaft again. Not, we are told, the shaft we descended by. That was the down-cast. We return by the up-cast. We shall soon see the difference.

This we certainly do, for shortly after the cage begins to ascend, we pass the mouth of a furnace, and as we go farther get among smoke and fumes, which set us coughing. This furnace, we are told, is used to ventilate the mine, hence it is called the up-cast. Fresh air enters by the down-cast.

On reaching the top we are hurried off to the engine-house, where yellow soap and pails of hot water enable us to make some change in our appearance. A rough brush down also helps, but doesn't do the Blue Girl any good, her light dress will never be the same again. She doesn't seem to mind much, as the Blond Man and she have managed to arrange a little matter satisfactorily while below, and after that who cares about a damaged frock?

We take a look at the winding engine ere we depart, and notice how strong the wire rope is, and how carefully the engine-dial is graduated, so as to inform the banksman just whereabouts the cage is at any particular moment. His is a responsible position, as the slightest inattention might result in fatal consequences. Cages have before now been overwound, and sent at lightning speed crashing to the bottom. Thus are we impressed once again with the dangers of the miner's life, and finding a collecting box conveniently placed at the engine-house door, thoughtfully add our mites as we pass out, and so contribute to the support of the Miners' Orphan Society, whilst we recollect that over a thousand miners lose their lives every year.

BY THE WAY.

In connection with a brief discussion about my name in last month's issue, a correspondent asks, "why not Subviator?"

Does he mean to imply that there is something in the humour of this column of a subterranean quality, or that the perpetrator ought to be consigned to the lower regions? For subviator is one who goes underground.

It may be, however, that he wishes me to discourse on submarines, those beastly and heathenish devices which burrow along under the trackless main,

dealing out torpedoes with a liberal hand to peaceful merchantmen.

It is very hard to see any lighter side to this gloomy subject. But there was certainly a humorous touch in the recent sinking of a tiny tramp steamer by a submarine. Finding it utterly impossible to show a clean pair of heels, the captain of the steamer hove to, and he and his crew took to the boats, according to the German command. But he thought he would have at least the satisfaction of seeing his little ship sunk by a torpedo, whose cost is estimated at that of a good-sized mansion. But no ; on that occasion the Germans stayed their liberal hand, and sent a man on board to sink the ship with a twopence halfpenny bomb. The poor captain felt this was indeed adding insult to injury. But then, our enemies seem to have no tact.

* *

Speaking of submarines reminds one of that other under-sea device, the sunken mine, and so of the mine-sweeper. There is no task so fraught with danger as that of mine-sweeping, for at any moment death may come from the unseen foe. The other day a young fellow, in volunteering for mine-sweeping work, remarked to the officer present that he would have volunteered for Kitchener's Army, but he had promised his mother he would not, because it was so dangerous. "But," answered the astonished officer, "this work is much more dangerous." "I know," replied the lad, "but then, you see, mother doesn't know that." In this struggle between filial affection and the spirit of adventure, I am inclined to think that the spirit of adventure came off best.

* *

It is said that, seeing their small success at sea, the Germans are looking forward to the coming of a new heaven and a new earth, when, according to the Book of Revelation, "there shall be no more sea," which to their mind plainly implies Great Britain's overthrow.

* *

Although, unfortunately, the war is by no means over, yet various suggestions abound as to what shall be done to the Kaiser—when we get him. Perhaps the cruellest punishment that has been so far suggested is that he should be appointed Lord Lieutenant of Ireland.

* *

This might lead to the solution of that most difficult of problems, the Irish question, for certainly all parties would unite in giving him a warm time.

* *

There is, however, a very serious side to this question of punishment. At the present time there is a noisy agitation against the way we are treating our prisoners of war. There is a feeling —how far it is well founded we cannot say—that the British prisoners in Germany are by no means well treated. On the other hand, we know for certain that the German prisoners are being treated by us most humanely, although by no means so luxuriously as is suggested by some. Therefore, it is argued, we ought to treat the German prisoners worse in order to make the Germans treat the British prisoners better.

* *

But is it not quite possible that the British prisoners might be treated even worse ? Retaliation is a very dangerous weapon—a sort of primitive boomerang, hitting back at the thrower.

* *

On the other hand, we are doing a tremendous service to the cause of humanity by treating our prisoners of war with every reasonable consideration. We claim to be fighting in the cause of humanity, and nothing will so convince the world of the justice of that claim as the humane treatment of our enemies. It does not matter if our enemies call us sentimentalists ; we can prove that we are not that by the courage and ability with which we conduct the war. If there we overcome them by force, that victory will be made all the more effectual by showing ourselves superior in humanity.

* *

Nothing has so surprised those who thought that Great Britain was hated and despised than the magnificent rally made by every part of the British Empire to help her in this crisis. Also, I am informed on all hands, that among

the smaller States of Europe, Great Britain is almost worshipped as the champion of human rights. It is not impossible that our humane treatment of prisoners of war may bear its fruit by convincing even our enemies, to some extent, of our devotion to the cause of humanity. Then we might hope that this war will end in a lasting peace.

VIATOR.

Reports.

Unity Guild.—St. Patrick's Day, falling on the usual Guild night, gave the committee the opportunity for introducing the novelty of an Irish Night into this year's syllabus. This consisted of a miscellaneous programme of Irish songs, music, etc., which was greatly enjoyed by an audience of nearly 90 persons. The Guild was fortunate enough to secure the services of several very accomplished artistes. Among these was Miss Praeger, who read a number of old Irish ballads ; and Mr. O'Mealey, the well-known performer on the Irish pipes. Songs were contributed by Miss Minnie Woods and Mr. G. C. May, while Irish jigs were most gracefully danced by Miss Eileen Adair—one accompanied on the piano by Miss Orr, and one to the sound of Mr. O'Mealey's pipes. Miss Morrow also kindly rendered a pianoforte solo, of Irish music, while Mrs. May and Mr Teasdale Griffiths acted as accompanists to songs. Unfortunately Miss Orr had o leave early for another engagement, and, owing to some oversight, her name did not appear on the programme till too late, so we were deprived of the pleasure of hearing her sing. For some reason, best known to those in authority, the usual order of proceedings was again reversed, and the competition was started before tea. This time it was in the hands of our York Street friends, who had arranged a very simple but ingenious puzzle. Sixteen saucers, each containing some household commodity, were arranged on chairs, and competitors were required to name these without touching or tasting them. The difficulty of distinguishing between flour, salt, cream of tartar, and sugar, for example, under these conditions, can only be realised by those who have tried. Prizes were kindly given by Miss Ervine and Miss Neill, and were won by Miss Alice Hall and Mr. Geo. Y. Hill, jun. In his closing remarks the President pointed out that that was the last meeting of the session. He called attention to the success which had attended the meetings during the past year, and added that the membership was higher than ever before in the history of the Guild. He urged members to make every effort to be present at the annual meeting on 14th April, in the Central Hall, when the new rules will be submitted, and other important business brought forward.

* *

Greyabbey.—The Annual Meeting and Congregational Social was held on Wednesday, the 3rd March, when a great number of members and their friends were present. After tea and a short address by the Minister, the Rev. W. H. T. Tilson, the hon. secretary, Mr. C. H. Carson, read the report of the Committee, in which references were made to the success of the Sunday School, under the superintendentship of Mr. Robert Warnock, assisted by the Misses Barnes, and to the devotedness and ability of our hon. organist, Miss Barnes, who, with her loyal choir, have done so much to make our services helpful and bright. The names of Messrs. David Barnes, Andrew Miller, Wm. Gibson, and Wm. Regan were added to the Committee. A most enjoyable programme, consisting of songs, recitations and readings, by members of the choir, the Sunday School children, and friends, was then presented. A vote of thanks to the teamakers, and to the contributors to the programme, and to Miss Amy Barnes, who had trained the children, brought to a conclusion a most enjoyable entertainment, which, at the request of many friends, will shortly be repeated.

* *

Newry.—The Annual Scholars' Party was held in the school-room on Tuesday evening, 9th March, and was well-attended. Tea was served under the direction of Mrs. Slipper, Mrs. Henning, and Miss S. Warnock, Miss Thompson,

and Miss Greer. After tea, various games were arranged, and heartily enjoyed by the young people, and at an interval the prizes earned by the scholars were distributed. Owing to various causes these were not so numerous as in previous years. Mr. C. Warnock, Superintendent of the School, gave a brief report of the year's work, and the prizes were handed to the recipients by the Rev. G. J. Slipper, who also addressed the scholars, urging the elder scholars to remain faithful and loyal to the school. Altogether the meeting was most enjoyable, and was concluded by all singing the National Anthem, and the benediction, pronounced by the minister.

A very successful Social was arranged recently, under the auspices of the Young Peoples' Guild, the proceeds of which were in aid of the fund for providing comforts for the soldiers. The members of the Guild have devoted their meetings to working, and the subscriptions were used to provide wool. Already two large parcels of socks, mufflers, helmets, etc., have been sent—one to Lady French, and the other to the Chaplain of the No. 8 Clearing Hospital, British Expeditionary Force, France. Tea was served to a large company, which included a battalion of the R.A.M.C. now stationed in Newry. The tea makers were—Miss Thompson, Miss L. M'Comb, Miss Greer, Mrs. Crothers, Mrs. Henning, and Miss E. Mitchell. After tea an enjoyable programme was rendered, to which the following ladies and gentlemen contributed songs, dialogues, sketches, recitations, and pianoforte duets:—Mrs. J. Rowland, Mrs. Slipper, Mr. and Mrs. Shean, Mr. Owen, Miss Leeson, Miss Graham, Misses Thompson, and M'Combe, Misses Sterritt, Miss M'Clelland, Misses Mitchell, Gillespie, and Berry, Rev. J. Glynne Davies, Sergeant Chamberlain, R.A.M.C., Private Pilson and Private Robinson, Mr. Sims Crook, organist of the Parish Church, who also acted as accompanist. Rev. G. J. Slipper presided, and altogether a fair sum was realised.

* *

Newtownards.—On Thursday evening, 18th March, there was a meeting of the congregation of the First or Old Presbyterian Church for the purpose of giving Mrs. Millar, formerly Miss M'Dowell, a wedding present. After tea, the chair was taken by the Rev. R. Maxwell King. In a short address he mentioned the object of the meeting was to convey to Mrs. Millar the cordial good wishes of the congregation on the occasion of her marriage, and give her at the same time a tangible token of it. Mrs. Millar had been a member of the Choir and a zealous helper in all congregational matters for sixteen years, and was one who could always be relied on for help when such was wanted. It was a special pleasure to have such an opportunity of showing how warmly she was regarded; when the matter was broached it was taken up enthusiastically by each and all of the members. Mr. Hugh Ferguson, Treasurer, followed in a cheerful speech and supported all that the Chairman had said. Miss E. Ferguson, Ballymagreehan, in a few well-chosen and appropriate words, asked Mrs. Millar's acceptance of a valuable gold wristlet and watch. Mr. Millar suitably replied for his wife, and thanked all the friends present for the valuable gift, which they would both treasure, and for the many kind things that had been said. Mr. D. J. Ferguson, in a few bright and witty remarks, said he hoped he would frequently be called upon to be present at such gatherings in the old historic church. A varied programme of songs and recitations was given by the Misses Nora and Kathleen King, Miss Maggie Murphy, Miss Peggy Morrison, and Mr. J. Murphy. The singing of "Auld Lang Syne" brought a very pleasant evening to a conclusion.

* *

Templepatrick.—On Friday evening, 12th March, the scholars of the day and Sunday schools held their annual gathering in the Roughfort School. There was an attendance of between fifty and sixty. The teachers of the Sunday school, aided by those of the day school, and others, made tea, after which a very pleasant evening was spent in the usual way. The meeting broke up about 9 o'clock, when the minister pronounced the benediction.

DEATH.

WHITTAKER.—On February 28th, 1915, at Rawtenstall, near Manchester, after prolonged illness and much suffering, Esther Mary Whittaker, widow of the late David Whittaker, and only sister of the Rev. Alexander O. Ashworth, of Belfast.

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From the far-off past
Come the things of yesterday,
Shadows forward cast."

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